October 6
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed." BOOK OF MORMON, MORMON 4: 5.

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THE BOOK OF MORMON BEARS WITNESS OF CHRIST

PRESIDENT ANTHONY W. IVINS

(*Concluded from page 614*)

I CALL ATTENTION to the fact that the Redeemer said to His disciples that He had other sheep who were not of that fold, that they also were to hear His voice. At the time of the crucifixion there were great physical disturbances upon the earth, as we all know. There were at Jerusalem; there were in the Old World; but this record, which was kept by the people to whom it refers, tells that these physical disturbances were greater upon this continent, perhaps, than anywhere else; that there was darkness, that there were earthquakes, that there were thundering and lightning, that many cities were destroyed, and many people lost their lives. After this, the record goes on and tells us:

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were showing one to another the great and marvelous change which had taken place.

And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

THE SAVIOUR APPEARED UNTO THE NEPHITES

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. Book of Mormon, 3 Nephi 11: 1-14.

THE CHURCH OF CHRIST ON THE WESTERN CONTINENT

That is the message which this book brings to us. It declares that the Redeemer did appear to these remnants of Israel upon this continent. He taught them as He taught the Jews. He organized His Church among them. He blessed them; He blessed their children; He taught them the doctrine of baptism by immersion, which is in similitude of His death and glorious resurrection; and for four hundred years these people lived in happiness. Then occurred just what exists in the world to-day.

I went to my encyclopedia this morning in an effort to determine the number of Christian denominations that exist in the world, all different in certain details in their creeds, but all recognizing Christ as the Redeemer. Well, I did not get through

them. I had not time before I came to meeting. You all know that they are almost numberless. Similar churches began to spring up, each one claiming to be the proper representative of the Primitive Church. Divisions resulted; war came, just as war has come to the earth in our day, and as it will continue to come until we turn with one heart and one mind to Christ our Lord, and serve Him honestly without guile.

The result was that the great nation to which I have referred was destroyed, divided into tribes and families; and the great civilization which existed was lost to us. In that condition the Spaniards found Mexico and Central America at the time of the conquest.

THE CLOSING WORDS OF MORONI

I have read to you from the title page of the Book of Mormon. I have read to you a few paragraphs relating to the appearance of the Redeemer here, and these are the words with which Moroni closes the record:

> And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?
>
> I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.
>
> And God shall show unto you, that that which I have written is true.
>
> And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing. Book of Mormon, Moroni 10: 27-30.
>
> . . . .
>
> And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.
>
> And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen. Book of Mormon, Moroni 10: 33-34.

THE WORDS OF AN HONEST MAN

My brethren and sisters and friends, do these words sound like the words of an imposter? Do they sound like the words of one who desires to lead people away from the redemption wrought out by Christ our Lord, or, do they sound to you like the words of an honest man? The manner in which this book

was brought forth is doubted by some people. They do not believe it; and yet it is true.

Joseph Smith was the author of this book, that is, he translated it and published it to the world. These are the circumstances under which it came to him. He was only a young man, just a boy, but he was prayerful; he was religious, and he tells us that upon a certain night he knelt down and prayed earnestly to the Lord, and this is what occurred:

While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

A MESSENGER FROM GOD

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni [the last man who wrote upon these plates]; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants;

Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book. Pearl of Great Price, Joseph Smith 2: 30-35.

My brethren and sisters, that is the simple story which Joseph Smith tells. There is nothing strange about it except that it happened in our time. We know that the Urim and Thummim was had among ancient people. The Bible refers to it and its use very definitely. We know that it was not an unusual thing for people

who had died to appear to the people who were living. We know that Moses and Elias appeared to Christ our Lord, and the members of the Council of the Twelve who accompanied Him. Their appearance was so real that Peter suggested that they build cabins or shelter for them. So I might go on and refer to many, very many such incidents.

These plates were delivered into the hands of Joseph Smith. He translated them. He began the translation of these plates in April, 1829, and in the next year, before a year had elapsed, the book was printed and offered to the world. I want to ask any reasonable man who will read this book if he believes that this young man or anyone associated with him could have written it? Oliver Cowdery was his scribe, and the Prophet never had seen Oliver Cowdery until the day he came to the house of the Prophet's father, and two days following they commenced the work. He had nothing to do with the origin of the book, a book which contains such remarkable things, a book which treats so definitely of doctrine, a book which treats so definitely of history, a book which contains prophecies so definite that any man or woman may know the destiny of this nation of ours if they will only read it. Do you think a boy could publish a book of that kind, which, after the lapse of a hundred years, would be found to be in absolute accord with that which has occurred?

THE WISDOM OF GAMALIEL

You know at one time when the disciples of Christ were arraigned in Jerusalem, there arose a wise man, a thinking man, Gamaliel, and he warned the high priests of the Jews, and in that warning he warned Herod, to let those people alone. "Refrain from these men, and let them alone", he said, "for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The "Mormon" Church takes exactly that stand. It has never persecuted any other organization, nor any person, because of their religious views. It has never ridiculed any man's religious belief; it has never spread false reports in regard to the tenets or the practices of any other church.

As Joseph Smith and Oliver Cowdery proceeded with the translation of this book, they found the doctrine of faith; they found the doctrine of repentance; they found the doctrine of baptism, taught in it by this ancient people, and impressed with this they went out into the woods to pray. They asked the Lord in humility, as He has told us to ask, that they might have knowledge in regard to the doctrine of baptism, and they tell us here:

We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and

inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter. . . .

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John. . . . Pearl of Great Price, Joseph Smith 2: 68-70, 72.

STRANGE BUT TRUE

This seems strange to us. We modern people think that it could not happen. Do you think that Joseph Smith had sufficient knowledge of the scriptures, that he was sufficiently wise to have conceived this idea that John the Baptist, the man who was beheaded by Herod in Jerusalem, the man who held the keys of the Aaronic Priesthood, the man who was the forerunner of Christ our Lord, and administered the ordinance of baptism to Him—had Joseph Smith progressed far enough to know that John the Baptist was the logical person to restore this Priesthood if it were not upon the earth? Not at all; it was as much a surprise to him and Oliver Cowdery as it would be to us if a messenger from heaven should appear here now. But that does not say that it is not true.

We do not ask men to believe this story unless they wish, but we do claim the right to teach it, to bear this message to the world; for it is of great importance to mankind; and we stand upon that doctrine enunciated by Gamaliel. All we ask is to be left in peace, to bring peace to the earth as far as we can, knowing full well that if we are wrong we will be proven to be wrong. Isn't this true?

THE WORK OF THE LORD

If we are right, ridicule, unbelief, lack of faith, will not change that fact. We are living in an age when the Lord is going to act rapidly in the consummation of His purposes; for this is the Dispensation of the Fulness of Times. This is the dispensation in which God our Father has said that He would consummate His work, that He would gather together all things in one, that the words of His servants the prophets should be fulfilled, that

Israel should be redeemed and receive their heritage upon this continent, which was sealed upon Ephraim, the youngest son of Joseph, when Joseph's father, Jacob, laid his hands upon Ephraim's head and declared that his heritage would prevail beyond that of his progenitors. His posterity went away from Judea; they went to a land shadowed with wings, to the utmost bounds of the everlasting hills. Here Ephraim is being gathered, whether he knows it or not.

What is it that has given this nation the preeminent position in the world that it occupies to-day? It is because God our Father has established it. It is because the blood of Israel is in it, and if the blood of Israel will continue faithful the foreign elements which are here seeking its destruction, laying the foundation for changes which will be disastrous, will never become predominant. The Lord is going to look after that. He it is who will take the Jews back to Jerusalem. He it is who will consummate His work, and we stand here waiting for it. We bless all people who have faith in Christ. We believe that God our Father acts upon the minds of men, and that from the time of Luther until to-day, the breaking down of priestcraft has not been by the will of man alone, but because it was the will of God our Father, that liberty might be achieved, that men and women might come to know the Lord through the publication of the Bible, and scattering it throughout the world.

I just read yesterday, in the last issue of the *National Messenger*, the organ of the great British Israel movement which is now assuming such proportions in Great Britain, of a controversy that is on there between a cardinal of the Catholic Church and a representative of the Church of England, in which each is trying to show the other that he is without divine authority.

My brethren and sisters, these are some of the fundamental doctrines of the Church of Jesus Christ of Latter-day Saints. God bless you all, bless all men and women who seek to magnify the name of our Lord, and who recognize in His Only Begotten Son the Redeemer of the world, I pray, through Jesus Christ. Amen.

GREECE SAID: Be moderate; know thyself.
Rome said: Be strong; order thyself.
Confucianism says: Be superior; correct thyself.
Buddhism says: Be disillusioned; annihilate thyself.
Hinduism says: Be separated; merge thyself.
Mohammedanism says: Be submissive; bend thyself.
Modern Materialism says: Be industrious; enjoy thyself.
Modern Dilettanteism says: Be broad; cultivate thyself.
Christianity says: Be Christlike; give thyself.

E. STANLEY JONES

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 6, 1927

EDITORIAL

OUR ENGLISH TONGUE

FOREIGN TRAVEL demonstrates the preeminence of the English language among the tongues most widely heard amongst advanced and progressive nations. There was a time, and a long one, when French was the language of the cultured, and of State, but English has come to the front and bids fair to hold its place indefinitely.

Languages grow; they are not to be made as by mechanical construction. Nevertheless, attempts have not been lacking—some, indeed, are yet current—to manufacture a language, such as would combine uniformity in declension and conjugation with simplicity of construction. As examples, Volapük of past years and Esperanto of present though feeble existence are the best known. Such attempts have failed to achieve the desired purpose, and inevitably so, for any artificial speech of the kind stands alone, devoid of the strength and vitality which a literature of the past alone can give.

English is a composite language, in which the rootlets of diverse tongues are united into enduring tap-roots, while the sturdy trunk supports boughs, branches and twigs, which spread abroad, with increase and perpetuity, like unto the banyan.

No claim is to be made for the preeminence of English, and no suggestion as to any shadow of sanctity, beyond that of wide if not general acceptance and common usage. To Latter-day Saints, however, and perhaps to others, the following facts may nourish thought; they are set forth here without generalization, deduction or comment.

Anent the current dispensation, the age of fulness and consummation with respect to the divine dealings with mankind, the English tongue figures prominently and conspicuously, thus:

1. In the unprecedented theophany of 1820, the Eternal Father, and Jesus Christ, who is the Father's Only Begotten Son in the flesh, revealed Themselves to the latter-day Prophet, Joseph Smith, and communicated in English: *This is My Beloved Son. Hear Him!* The solemn proclamation by Elohim was made in the English words here cited; and the Prophet heard, as the Lord Jesus instructed him at length, in the English tongue.

2. Three years later, Moroni, who fourteen centuries prior had lived as a mortal, came as a resurrected personage and delivered

his message and instructions regarding the Book of Mormon plates, speaking in English. All the later communications of Moroni to Joseph Smith, regarding the ancient record and its translation, were made in the same tongue.

3. The direct translation of the Book of Mormon from the engraved plates to nineteenth century paper, from the Reformed Egyptian to modern speech, was a translation into English.

4. In 1829, on May 15th of that year, to be exact, the voice of him who aforetime had cried aloud in the wilderness of Judea, in Hebrew, Aramaic, and possibly Greek, was heard again, speaking this time in English. To Joseph Smith and Oliver Cowdery, mortals still, the resurrected John, known of old as the Baptist, spake, using these English words: *Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins.*

5. The ordination of Joseph Smith and Oliver Cowdery to the higher Priesthood—that after the order of Melchizedek, which is after the order of the Son of God, including the holy Apostleship—followed, as the Baptist had said. These ordinations were solemnized by pronouncement in English, the officiating Apostles being Peter, James and John, the presiding three of the Lord's Twelve, whom He had personally ordained.

6. Every specific revelation in this latter-day dispensation, thus far given to the Church through its successive prophets, seers and revelators, standing at the head, has been voiced in the English tongue.—J. E. T.

BIRTHDAY OF MEXICAN MISSION PRESIDENT

Elder Rey L. Pratt, a member of the First Council of the Seventies, and President of the Mexican Mission, was born on October 11th, 1878, at Salt Lake City, Utah, and now completes the forty-ninth year of his life, much of which has been devoted to the service of the Lord as a missionary. He was ordained a Seventy in September, 1911, and was called to be a member of the First Council of the Seventies in January, 1925, to which position he was set apart after being sustained at the general conference of the Church on April 6th, 1925. As a boy Brother Pratt moved with his family to Mexico; and he went again to that country in response to a mission call in the fall of 1906. He has presided over the Mexican Mission since September, 1907. He is a master of the Spanish language; and took part in the opening of the South American Mission last year and during the latter part of 1925.

We extend greetings to Elder Rey L. Pratt on the forty-ninth anniversary of his birth, and wish him joy and success in his labours.—Richard L. Evans.

THE MANCHESTER CONFERENCE

THE SEMI-ANNUAL conference of the Manchester District was held at Caxton Hall, Salford, Sunday, September 25th. A goodly number of members and friends gathered to attend the spirited sessions. There were present Elders Seth W. Pixton and Ralph V. Chisholm from Mission headquarters, also President David M. Kennedy of the Liverpool District, President Waldo L. Osmond of the Nottingham District, and President Kenneth A. Nielson and the eleven Traveling Elders of the Manchester District.

In the morning session an excellent theme "The Truth About Temples" was developed in a comprehensive and convincing manner by members of the Sunday School classes of the several branches. It was shown that the ordinance work performed in Temples is an essential feature of the plan of salvation, and that servants of the Lord who held the Priesthood in Biblical times erected Temples by divine commandment which were accepted of God. Scriptures both ancient and modern testify that compliance with every ordinance of the Gospel as given by the Master is essential for exaltation in our Father's kingdom, and that death does not remove the obligation, therefore, a means has been provided whereby the living may do a vicarious work for the dead with respect to these required ordinances, and this work is done in the Temples of the Lord. The following were the participants in the morning program: May Pullan, Augusta Shortle, Blanche Jackson, Richard Pearce, Emma Winn, May Nelson, Peggy Barton, Dorothy Howarth, Edward Marcroft, Mary Wetherall, Marjorie Bagshaw, Amelia Horridge, Doris Sturton, and Marion Allsop. Elder Pixton followed the theme further, showing that to those who abide in the truth unlimited knowledge and blessings have been promised by the Lord, who rewards all men according to their deeds performed in the flesh.

A report showing the condition and activities of the District since the last spring conference was read by President Nielson in the afternoon meeting. The missionaries have worked diligently, putting forth earnest effort; they have distributed 140 copies of the Book of Mormon, and 87,939 tracts; they have held 227 street, cottage, and hall meetings; have spent 4,123 hours in tracting, and 2,798 hours in visiting investigators; in all, 20,527 hours have been devoted to actual missionary labour. During the summer months, while the Traveling Elders have been labouring in the rural sections, the resident brethren holding the Priesthood have willingly responded whenever called upon to care for the work in the branches. In his following remarks President Nielson pointed out that the commission to preach the Gospel of Jesus Christ to all the world has been given to this Church, and that since its organization in 1830 approximately seventy thousand missionaries have proclaimed the Gospel, in carrying out this sacred charge,

between thirty and forty thousand of whom have laboured away from home. Elder Vaughn P. Sheffield cited scripture showing that baptism for the dead was practised in olden times, and that Christ preached to the spirits in prison that they might learn of the plan of salvation and repent of the misdeeds committed in the flesh. The measure of a man's success is based upon the service he renders to others, declared Elder F. Donald Merrill, and ordinance work in the Temples is the greatest service that can be performed for those who formerly inhabited the earth. Elder Cleston H. Rigby pointed out that in families in which there is only one member of the Church, it is the duty of that one to gather genealogical data pertaining to his progenitors.

The first speaker of the evening session, Elder Chisholm, testified that the words of Joseph Smith are binding upon men just as the utterances of the prophets of ancient times, and that through him the Gospel of Jesus Christ was restored, and the Book of Mormon, a witness for God, brought forth; those who condemn revelation and the authenticity of this book know not the will of the Father. Elder Henry R. Price told of achæological evidences recently discovered in Central America which substantiate claims made for this divine book. The Gospel of Jesus Christ is the only way given whereby mankind may obtain salvation, averred Elder Golden W. Stewart, and our greatest work in life is to prepare for the life to come. Elder Melvin L. Condie cited the Prophet Joseph's disregard for worldly goods, and his martyrdom, as evidences of his divine mission. President Osmond compared the Gospel to a "Pearl of Great Price." It is the greatest thing that can come into any person's life, he stated. To receive eternal happiness every member of the Church must live faithful to the covenants, specific and implied, that he makes with his Father in heaven upon entering the waters of baptism, stated President Kennedy. In the closing address Elder Pixton proved by scripture that the Gospel should be preached to all the world as a witness before the end should come, which shall be an end to Satan's reign of unrighteousness upon the earth. He averred that the adversary is a reality, and that his influence and power are rampant in the world, but Christ has again established His kingdom upon earth, never again to be cast down; and He has sent forth the Gospel to gather those who love truth from the four quarters of the earth, preparatory to His advent in glory, and His reign on earth in peace during the Millennium. The conference came to a close, leaving a deep impression of the solemn and convincing testimonies to the divinity of this latter-day work that had been borne by each speaker throughout the day.

Musical selections were rendered by Sisters Marjorie Bagshaw and Marion Rothwell, and Mrs. Mabel Palmer. Meetings of the Priesthood, and of the workers in the Relief Societies, Mutual Improvement Associations and Sunday Schools were held be-

tween the general assemblies. A report of the conference was printed in the *Manchester Guardian.*

J. Rulon Doxey, District Clerk

THE DIVINITY OF JESUS OF NAZARETH*

His Resurrection

Jesus died at about the ninth hour on that fatal Friday. That hour would fairly correspond with our three o'clock in the afternoon. At sunset, officially set at six o'clock, the Jewish Sabbath would begin. According to rabbinical tradition the bodies of executed criminals left upon the cross over the Sabbath would defile the land. The two thieves crucified with Jesus were found to be still alive at the hour stated, and their death was hastened by the violent method of breaking their legs with a cudgel; Jesus was already dead.

Owing to the near approach of the Sabbath, the body of Jesus, which was taken in charge by friends and loved ones, was hastily but carefully prepared for burial, and was laid in a new tomb, almost certainly a cavern in the rock, owned by Joseph of Arimathea, who was a man of rank and wealth. The mouth of the sepulchre was closed by a great stone. At the request of the chief priests and others Pontius Pilate, the governor, permitted the sealing of the tomb and the placing of a guard of soldiery, because, said the Jewish rulers, Jesus had predicted that on the third day He would rise again, and they feared that perhaps His disciples might steal away the body, and then say that He had risen from the dead.

After Saturday, the Jewish Sabbath, had passed, while it was yet dark on what we would call Saturday night or Sunday morning, there was an earthquake at the place of burial, and an angel of the Lord appeared in glory and rolled back the stone from the mouth of the sepulchre. The Roman soldiers fled in terror.

"As it began to dawn toward the first day of the week," Mary Magdalene and other faithful women came to the tomb with spices and ointments to complete the external embalming of the Lord's body. As they approached they talked together as to how they could get the stone removed so that they could enter the sepulchre; but as they came nearer they saw the angel, who comforted their fright, and said: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead;

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*This article is for use in the course of study of the Relief Societies on the second meeting night in October.

and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." See Matthew 28: 5-7.

Naturally the women were amazed and frightened. Mary Magdalene hastened to carry the news to the Apostles, and probably to other disciples and friends. Peter and John hurried to the sepulchre and found it empty.

Mary Magdalene returned, seemingly unable to realize the fact that her beloved Master was alive; she only knew that His body had disappeared from the tomb. Looking into the cavern she saw two angels in white raiment; and they, or one of them, tenderly asked: "Woman, why weepest thou?" She answered: "Because they have taken away my Lord, and I know not where they have laid him."—See John 20: 13. She stood near the tomb weeping, when she became aware of the presence of another Person, and thinking He was the gardener or caretaker of the place she answered His inquiry as to why she wept and whom she sought by the pitiful request that He would tell her where the body of her Lord lay.

It was Jesus to whom she was speaking. He called her by name, perhaps in voice, tone and accent that were familiar to her. "Mary," He said. In a bewilderment of joy she turned to Him; but He forbade her close approach, saying: "Touch me not; for I am not yet ascended to my Father," and added, "but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." See John 20: 11-17.

Some of the other women seem to have returned later; and they too saw the angels, who said unto them: "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." See Luke 24: 3-8.

Later in the day Jesus walked and talked with two of the disciples, not of the Apostles, who were on their way to the village of Emmaus. The two men were grief-stricken; and, when Jesus, who joined them on the road, inquired as to the cause of their sorrow, they told Him of the tragedy on Calvary; and He expounded the scriptures unto them, scriptures concerning Himself, the words of many prophets, all pointing to what had occurred; and then He asked impressively: "Ought not Christ to have suffered these things, and to enter into his glory?" Later, as He sat with the two men at table, they recognized Him, and marveled that they had not done so earlier. They retraced their steps to Jerusalem that night, and found the Apostles and other disciples in prayerful assembly within closed doors. Read Luke 24: 13-32.

When the two men from Emmaus tried to tell the little assembly what they had witnessed, they were treated with the

happy announcement: "The Lord is risen indeed, and hath appeared to Simon." As the company communed together on the marvels and glories of the day "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." Read Luke 24:38-48. They were disquieted, for they saw in their midst One whom they knew to have been dead and buried. To them the Lord said: "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have." They examined the wounds in His body made by the crucifiers.

To further assure them that He was a material being, with internal organs as well as external form, He inquired for something to eat, and they brought Him a piece of broiled fish and other food, which He took, and "did eat before them."

In His holy presence their understandings were expanded and their minds quickened; so that now they were able to comprehend what He had told them beforehand regarding His death and resurrection, and also the words of the prophets foretelling this great consummation.

This was the first resurrection from the dead to take place upon this earth. It was no mere restoration to life, analogous to the cases of the widow's son at Nain, the daughter of Jairus, and the raising of Lazarus; it was a true resurrection, a rising from death to an immortalized state of body.

Jesus Christ was "the firstborn from the dead", "the firstfruits of them that slept" and the "first begotten of the dead." See Colossians 1:18; 1 Corinthians 15:20; Revelation 1:5.

Others were resurrected after Him. See Matthew 27:52, 53. Jesus of Nazareth had conquered death.

SUMMARY

1. The body of Jesus was hurriedly taken from the cross and entombed. Why was this done in haste? Describe the proceedings.

2. Early on Resurrection Sunday certain women visited the sepulchre. For what purpose? Name some of them. What did they see and hear?

3. Christ revealed Himself to Mary Magdalene. Relate the circumstances.

4. He appeared to others during the day. Give particulars.

5. He was the first on earth to be resurrected. Give proofs. Distinguish between restoration to a continuation of mortal life and resurrection.

6. Christ had conquered death—not alone for Himself but for all mankind. State what you know as to resurrection being assured to all.

REPENTANCE is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.—JOSEPH SMITH.

FROM THE MISSION FIELD

Arrivals and Assignments: The following missionaries arrived in Liverpool on October 1st, aboard the *Montcalm*; they have been thus assigned:

For the British Mission—Frank C. S. Derrick, Salt Lake City, Utah, to the Hull District; Richard LeRoy Fletcher, Salt Lake City, Utah, to the Birmingham District; John P. Hopkinson, Sunnyside, Utah, to the Birmingham District.

For the German-Austrian Mission—Lonis H. Anderson, Richmond, Utah; Hyrum Henry Pohlman, Salt Lake City, Utah.

For the Swiss-German Mission—John George Brunner, Salt Lake City, Utah; Gordon B. Christenson, Salt Lake City, Utah; Brigham Mon Victor Goold, Jr., Salt Lake City, Utah; Don Kirkham, Salt Lake City, Utah.

Doings in the Districts: *Norwich*—At a baptismal service held on September 18th, one person was baptized in the sea near Lowestoft by Elder Albert Brain, and confirmed by President Alexander J. Bryan.

Hull—Two persons were baptized and confirmed members of the Church at a service held in Cleethorpes on September 27th. Also, at a prior service, held on September 9th, six persons received these ordinances. Elders George S. Wright, Norval G. Taylor and Rulon D. Barnes performed the baptisms on these two occasions, and President Richard D. Hooper, and Elders Percy F. Hill, Arthur T. Coleman, Rulon D. Barnes, Norval G. Taylor and George S. Wright officiated in the ordinance of confirmation.

Sheffield—A program was given on September 17th by the members of the Sheffield Branch Mutual Improvement Association, at which attention was given to the work of the past season.

Welsh—The Traveling Elders of the Welsh District convened in a missionary meeting on September 24th, at which it was reported that in spite of the inclement weather of the past month several successful open-air meetings have been held.

Branch Conferences: Of the Lowestoft Branch, Norwich District, on September 18th. The term "Mormon" was the theme of the morning meeting, and was well treated by Sunday School members. District President Alexander J. Bryan and Elder H. Kenneth Brown were in attendance.

Of the Portsmouth Branch, London District, on September 18th. The Sunday School children treated the subject "Prayer." Elders Hyrum J. Ward and John H. Parker were in attendance.

Of the Sheffield Branch, Sheffield District, on September 18th. The theme "Teachings of Jesus Christ" was developed by the Sunday School children. President Cecil B. Kenner and Traveling Elder LeRoy S. Taylor, and Elders George H. Bailey, James

R. Bargh and Samuel Gratton of the Local Priesthood gave addresses.

Of the Hull Branch, Hull District, on September 25th. "The Book of Mormon" was the theme, commemorating the centenary of the coming forth of the sacred record on September 22nd. District President Richard D. Hooper, Traveling Elders Veroms M. Jensen and Rulon D. Barnes, and Local Elder Robert H. Summers addressed the assemblies.

Of the Leicester Branch, Nottingham District, on September 25th. The speakers were: Elders E. Anthon Clayson, Dalton E. Spencer and Rulon W. Stevenson. A front-page account of the conference appeared in the *Leicester Mail.*

Words from the Workers: After a discontinuance lasting several years, street meetings are again being held throughout the District, in increasing numbers. Good results are apparent as a result of Sunday and evening tracting.—*From President Kendall D. Garff, Ulster District.*

During the summer months the Traveling Elders of the Nottingham District left the branches and carried the gospel message to the outlying sections. Numerous street meetings have been held regularly in city and country. To enable those in the District office to engage in country work and to enjoy the spirit of joy and satisfaction that comes from carrying the message of truth to remote parts, the headquarters of the Nottingham District were temporarily established at Newark, Nottinghamshire. We feel that our labours have been directed of the Lord, and that we have been well repaid for our efforts.—*From Elder Rulon W. Stevenson, Nottingham District Clerk.*

DEATH

HOOKER—Sister Caroline Louisa Hooker, of the South London Branch, London District, died on September 13th, at the age of eighty-eight. Sister Hooker has been a member of the Church for nineteen years.

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